darkness in place of the original self-light. Intrinsic in the material form, these powers are not possessed by the form, but yet work in its mute subconscience.

We can, in this knowledge, understand more clearly the stages of the emergence of consciousness from involution to its evolved appearance, of which we have already attempted some general conception.

The material existence has only a physical, not a mental individuality, but there is a subliminal Presence in it, the one Conscious in unconscious things, that determines the operation of its in-dwelling energies. If, as has been affirmed, a material object receives and retains the impression of the contacts of things around it and energies emanate from it, so that an occult knowledge can become aware of its past, can make us conscious of these emanating influences, the intrinsic unorganised Awareness pervading the form but not yet enlightening it must be the cause of this receptivity and these capacities. What we see from outside is that material objects like plants and minerals have their powers, properties and inherent influences, but, as there is no faculty or means of communication,

it is only by being brought into contact with person
or object or by a conscious utilisation by living
beings that their influences can become active,—
such a utilisation is the practical side of more than
one human science. But still these powers and
influences are attributes of Being, not of mere
indeterminate substance, they are forces of the